

RELIGIOUS - INFORMER.

PUBLISHED MONTHLY BY EBENEZER CHASE ANDOVER, N. H.

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March, 1821.

FOR THE INFORMER.

Strafford Quarterly-Meeting was holden at Strafford, Vt. January, 20 & 21. 1821.

1. OPENED the meeting by praise and prayer.
2. Chose Elder Daniel Bachelder, *Moderator*.
3. Heard and accepted the records of the last q. m.
4. Received accounts from the several churches, that compose this q. m. by which we understood that a good union generally prevailed, and many were "striving to enter in at the strait gate." Their numbers are exhibited by the following *Table*.

<i>Towns.</i>	<i>Added.</i>	<i>Dis- mis- sed.</i>	<i>Rejec- ted.</i>	<i>Died.</i>	<i>Num- ber.</i>
Tunbridge. East part	7	0	0	1	192
Strafford	3	0	0	0	95
Washington					
Corinth	1	0	1	2	85
Vershire	0	0	0	0	49
Randolph	0	0	0	0	49
Northfield	0	0	0	0	28
Orange	4	0	0	0	64
Tunbridge, S. W. part	0	0	0	0	32
<i>Total.</i>	15	0	1	3	594

There were three churches belonging to this q. m. from which we received no information.

5. Received a letter from Hanover, N. H. which gave an account of a reformation that began there last September. On the 2d day of December last, a number of brethren united together in church fellowship in that place, to

whom Elder George Hacket gave a comprehensive account of the faith and order of the Freewill-Baptist society with which they were satisfied. The number who then united was 16. They entered into covenant with God and each other, by taking the Word and Spirit of God for the rule of their faith and practice—the best rule ever exhibited amongst men. Since then, 12 have been added to their number, which make 28. This church requested to be received by the Strafford q. m. which was granted.

6. Heard the report of the messengers sent to the Yearly-Meeting, and also the messengers to Huntington q. m. both of whom brought good reports of the revival of God's work in reformatations.

7. Voted to hold our next q. m. at East Randolph, on the Saturday following the 3d Wednesday in May next.

The Elders' Conference will be holden at the dwelling-house of Elder Nathaniel King in East Randolph on the Friday preceding the *Quarterly-Meeting*.

Lord's day a large collection of people assembled at the white meeting-house for worship.

Commenced the meeting by praise and prayer, after which, Elder D. Bachelder preached from Luke 23. 39, 40, 41, 42, & 43. This discourse was weighty and comprehensive. In the afternoon, Elder N. King preached from Luke 12. 32. His discourse was interesting to the people, who were very solemn and attentive. After praise and prayer we closed the meeting.

George Hacket Clerk.

The number of ordained Elders in Strafford q. m. is 8, viz.

<i>Names.</i>	<i>Residence.</i>
Aaron Buzzell	Strafford, Vt.
Nathaniel King	East-Randolph, Vt.
Daniel Bachelder	Corinth, Vt.
Nathaniel Bowles	
Thomas Muxley	Tunbridge, Vt.
George Hacket	
Moses Wallis	Wentworth, N. H.
Frederick Clark	Salisbury, Ms.

IT is wished that all the churches in this connection would be particular to send the exact number of their members to each q.

m. and the clerk of each q. m. send the account for publication in the Informer, that a knowledge of the whole connection may be familiar to each individual. I intend if information can be obtained, to publish a table in the number for Dec. next, which will exhibit, at one view, the names and residence of all the preachers, and the number of all the members.

☞ We hope the example set by Strafford q. m. will soon be imitated by the others.

EDITOR.

Huntington Quarterly Meeting

WAS holden at Stow, Vt. January 13 and 14, 1821.

After organizing the meeting in our usual manner, we received refreshing accounts from most of the churches in connection with this q. m. amongst some were revivals, and a general union and steadfastness prevailed.

Some of the churches gave an account of their numbers as follows :

Hinesburg, 15. Duxbury, 21. Montpelier, 30. Waterbury, 30. Huntington, 79.

The afternoon of Saturday was spent in preaching, praying, exhortation, and hearing good intelligence of the outpouring of God's Spirit in the salvation of sinners.

Sabbath, two sermons were preached, one by Elder Bowles from Zech. 1. 8. the other by Elder Webster from Isa. 60. 8. We enjoyed much satisfaction during the meeting, for which we desire to give God the glory.

Charles Bowles Clerk.

ORDAINED

AT Duxbury, Vt. on the 15th day of January last, Calvin Huntly to the work of the ministry. The persons who assisted, were Elders Woodworth, Webster, and Bowles.

Wheelock Quarterly Meeting

WAS holden at Sutton, Vt. the last Saturday and Sabbath in January, 1821.

After making choice of Elder Daniel Quimby *Moderator*, and Elder Reuben Allen *Clerk*, heard the reports of the several churches belonging to this q. m. some of which were refreshing. We were entertained with messengers from

Strafford and Huntington q. ms. which brought us good accounts.

Sabbath, A. M. a discourse was delivered by Elder R. Allen, and another by Elder J. Woodman.

In the afternoon sister C. H. Danforth preached to the general satisfaction of the people.

Voted to hold our next q. m. at Cabot, Vt. the 1st *Saturday & Sabbath* in June next.

Reuben Allen Clerk.

N. B. Sister C. H. Danforth has recently come into these parts, and the calls for meetings are so many, that she will be under the necessity of spending the remaining part of the winter in these regions. The anxiety of the people is so great to hear, that it is difficult to find a house large enough to contain the people.

R. A.

W. C. C. No. I.

FOR THE RELIGIOUS INFORMER.

On the duty of Christians in Church Government.

PERHAPS no one duty is more omitted, and the omission attended with greater evils, than the labouring in a gospel order with those, who have offended against the rules of God's house. Yet as much as this evil prevails, and as many excuses as the committers of it make in their own vindication, there is no one duty more clearly revealed in the gospel; nor any one more solemnly enforced on the people of God, than this. St. Paul says, "*If a man be overtaken in a fault, ye that are spiritual, restore such an one in the spirit of meekness, considering thyself, lest thou also be tempted.*"

Three things are worthy of notice in this scripture.

1st. *The persons, who are to restore the offender again to fellowship.*

2d. *The manner in which it is to be done.*

3d. *To consider thyself, lest thou also be tempted.*

First. The persons who are appointed to restore the offender again to fellowship, should be spiritual: that is, such as have the spirit of Christ, for without this none are capable of acting or judging as they ought on this, or any other subject, which may come before the church.

Secondly. *The manner in which it ought to be done.*

It should be done in the spirit of meekness. All roughness must be carefully avoided, and the spirit of love, tenderness, and humility, must temper and appear in all which is done or said concerning him. And if he discover proper marks of repentance, receive him again into fellowship.

Thirdly. *To consider thyself, lest thou also be tempted.*

Remember thou art exposed to the same snare, or one equally as dangerous. Although he has fallen, thou art not beyond the reach of temptation, or the possibility of falling; therefore, boast not, but be humble.

The direction given by our Lord, is equally impressive. *"If thy brother trespass against thee, tell him his fault between thee and him alone. If he will not hear thee, take one or two more,"* &c. Notwithstanding these directions are so plain, many excuse their neglects in the following manner—"They are intoxicated with anger or spirits when they offend, and shall I rebuke them *then*? Perhaps not in all cases; yet it will be sometimes duty to reason with an angry man; and when mild reasoning has made him calm, he may be rebuked for his folly. But if there are some cases, when it would be improper to reprove, at the time and place where the offence is committed, it is *no argument* it should *never* be done afterward. Conscience and scripture will decide this by condemning those, who take refuge in such absurd excuses. "They," says one, "will be offended with me." How do you know that? Instead of being offended, perhaps they might be brought to *repentance*, and their *souls be saved*. And will you ruin your own souls by neglect of duty; and let others go to misery, for fear of offending them? Who taught you this fear? It must have been the grand accuser of the brethren; for it is not justified by the gospel, but condemned.

"It will do no good," says another. Was not Christ wise enough to have seen this, were it real? If he assigned no such reason for neglecting the duty of reproof, who gave disobedient man authority to do it? "But I have no gift for reproof," says another. Do you charge God with requiring that of you, which he has given you no ability to perform? The excuse certainly implies this; for Christ has said, *"If thy brother trespass against thee, rebuke him."* But you in effect say, he has given you no ability for it.

What better is this than to say—*I know thee to be an austere man, reaping where thou hast not sowed.*” Beware lest the lot of the disobedient and unprofitable servant be your portion! Such neglects of duty lessen the sense of divine goodness, and deeply wound the spirit of brotherly kindness. Hardness against an offender unavoidably follows. For a while, the neglecter may pretend to fellowship as before; but it is all hypocrisy, and really increases his want of fellowship for the offender, till he views all he says or does with an evil, jealous eye. Here begins a distance of spirit and conduct, expressive of the temper of the mind, which is soon discovered and practised by the other. Their shyness grows into a settled hatred, and it will be almost a miracle, if they are again reconciled. But had he gone to the offender as duty called, the breach might have been easily removed; or if not, he might have done his own duty, and enjoyed gracious communion with God.

Again. Many instead of rebuking an offender, will whisper or report the offence to others, and it is no uncommon thing for friends and foes to have the whole of it as a common report, before the offender hears any thing of it: and the first he hears of it, it may be told him by way of reproach; and he be irritated, not only by the manner in which it is told him, but, that his brethren have been so evil as to tattle his faults through the whole circle of his acquaintance. This vile, unscriptural practice, has occasioned divisions and tumults in churches, to a great extent. Those who are guilty of this evil, pretend to vindicate their conduct by saying, they were so burdened, they could not avoid opening their minds to a confidential friend; thus they commit another known sin to ease themselves of the guilt of the first!! How much better it would have been, to have gone to the offender in love and meekness according to the plain directions of our Lord and Law-giver!

This omission of duty brings darkness, and the sin of whispering, not only increases it; but lays a heavy burden on the whole church, and perhaps becomes the foundation, not only of the apostacy of the person, who first offended; but causes a difficulty and division, which may discourage many. O how alarming the consideration!

May we not believe, that nearly one half of the backslidings now prevalent, are occasioned by the sin of whispering!

Are we, my brethren, who profess to be the followers of Christ, wholly free from this evil? Let us in all things be examples for the good of souls and real followers of God, as such, who live in expectation of meeting him at the judgment seat of Christ.

W. C. C.

To be continued.

Religious Intelligence.

FROM THE CHR. HERALD.

From Elder Samuel Nutt to the Editor, dated St. Davids, New-Brunswick, Dec. 4th, 1820.

Dear Brother.

AS it is pleasing to the children of God, to hear of the prosperity of Zion, and the enlargement of her borders and also by particular request of some of the brethren in the west, I hand to my well beloved brethren, through your useful & esteemed publication, a short account of the work of God in this region. When I wrote last, I gave a short sketch of the work of God in the parishes of St. Davids and St. Andrews, N. B. I still continue travelling & preaching the gospel of the kingdom.

In January, 1819, I travelled west and crossed the St. Croix river into the maine, and proceeded as far as plantation No. 3, with my mind deeply impressed with the importance of sinners turning to God. When I arrived at the place, it was

nearly night, however, I gave out an appointment for preaching that evening, and about 30 came together to hear the word. After they began to collect, I went to carry their case to the Lord, and when returning to the house I cast a look over the place, under a deep impression of the situation that they were in, estranged from God, when these words came with power to my mind, this 'wilderness shall blossom as the rose.' I then got such an evidence that the Lord would work a reformation in the place, that I returned to the house and told the people to prepare for it. I preached that evening, without much apparent signs of the work of the Lord breaking forth, but was not discouraged, under the promise that I received from the Lord. The next day was the Sabbath, and almost every person in the plantation came to hear, and even in the commencement of our meeting, the sensible power of God, seemed to rest on the assembly, & while addressing the throne of grace, many were in tears. I then

addressed them from Mat. 24. 14, and truly this was a day to be remembered; the word was quick and powerful, and the language of many was, "what shall we do to be saved." And now there are a happy number that do praise God, and I trust will in eternity, that the gospel of the kingdom was preached unto them that day—Soon after this some of those who were deeply wounded for sin, found to the joy and consolation of their troubled breast, the melting balm of heaven poured forth into their hearts—their feet was taken from the horrible pit and miry clay—their goings established and the new song put into their mouth, and in the course of six weeks, in which time, I labored with them night and day with pleasure, there was about twenty-five converted to God, that manifested a desire to follow Christ in all things. They then related the dealings of the Lord with them, to each other, and gained a full fellowship for each other, and according to the command, I buried them in baptism, as believers in Christ. After they had thus given themselves to God, in his command, they gave themselves to each other, by the will of God. Thus we united together in the fellowship of the Gospel, taking the scriptures for our rule, Christ for our example, and the spirit of God for our leader and comforter, to travel to mount Zion

—the realms of eternal glory. Since that time the church has had some trials to wade through, but God has been our helper. There never has been a time but the brethren have been more or less engaged, and still feel determined to overcome by the blood of the Lamb and the word of their testimony. Since I returned from the west, I have visited them once, and found them well engaged, and one was added to the number. God has been pleased to raise up a gift in the church, that is universally beloved, which is a consolation to them, as I can be with them but a small part of my time, and fulfil the rest of my engagements, as the field of gospel labor is very extensive in this region. O that the Lord in his mercy would raise up more faithful laborers, for the harvest is great.

In St. Davids where I now reside, it is a distressing time; iniquity seems to abound, and the love of many waxes cold, but some endure and I trust will to the end. My cry to the Lord, continually is that he would revive his work in this place; but my fainting heart often desponds of ever seeing the out-pouring of the spirit of God, here again. In St. Andrews some of the brethren are well engaged, and there are some signs of reformation. I was with them the last sabbath—the brethren seemed to be refreshed, a number spoke by

way of exhortation—solemnity seemed to rest on the assembly, one young woman was deeply wounded in consequence of her sins, and did not wish to leave the house till she found the Lord. I am now on my way to visit Deer and Moose Islands, as the brethren are destitute of the preaching of that gospel they believe in, which is the power of God unto salvation to every one that believeth.

O, if my brethren in the ministry did but know and feel the destitute situation of the people here, in this region, as to hearing the free gospel, it does appear they would come over and help us. May the Lord send some that are faithful to proclaim liberty to captives, and the opening of the prison to them that are bound. I have no doubt but we shall see the salvation of God, and O, may he spread the knowledge of his kingdom, until the earth shall be filled with his glory, and all shall be taught of the Lord.

SAMUEL NUTT.

Extract of a letter to the Editor, dated Otsego, Co. N. Y. Dec. 22, 1820.

Dear Brother,

I would inform you that the Lord is yet prospering Zion, in this region. Of late the spirit of God has been poured out in a wonderful manner, in the towns of Summit and Charlotte,

where brother Benjamin Howard, is laboring with success. Between forty and fifty have already given evidence of being redeemed by the blood of the Lamb. Great numbers flock together to hear the word of God, many of whom, returned wounded with the King's arrows. These things cause no small stir in that region. The churches in this county in general are striving together for the faith of the gospel, and the Lord is adding to their numbers. In Otsego, the precious work of God under the improvement brother Jesse Thompson, is very glorious. Opposition ranges in a wonderful manner, from different quarters. Most every thing is said and done to hedge up the way of brother Thompson, who is a faithful, humble and prudent servant of Jesus. But the folly of many is made manifest, and I think they will be unable to proceed much further. The day before yesterday, I baptized eleven in that region. The assembly was very large and attentive to hear the word of God, and behold the performance of the ordinance with solemnity and in tears. I was with brother Thompson, nearly two weeks—a number there were made happy in the love of Christ—many more are seeking Jesus sorrowing. By many it was thought almost presumptuous for me to venture into the water, having just recovered from

a sick bed, having been for some time confined, & brought near the grave, by an inflammation on the lungs. But this as yet, has had no disagreeable effect. My health is gaining. I remain your's in bonds of friendship and love.

THEOPHILUS.

Brother Thompson has just returned from his journey, and has stated to me in substance agreeably to the foregoing letter. He also informs me, that some have circulated evil reports to prevent his usefulness. As he expects to return to those places again, I hereby give information, that brother Thompson is a resident of this town, (Andover,) and a neighbor to me. His character stands fair, and he is esteemed as a christian, and as such I recommend him, believing also that he has a gift to improve in public.

E. CHASE.

FOR THE INFORMER.
Quarterly-Meeting in
Bowdoinham,
Maine.

A Quarterly Meeting has been formed in this place, consisting of six churches, and five

ordained Teaching Elders, and were received into the connection at the Yearly-Meeting, holden at Mount Vernon, Me. last September.

The names and residence of the Elders are as follows.

Humphry Purrinton	Bowdoin.
Nath. Purrinton, 2d.	Bowdoin.
Joseph Robinson	Bowdoinham.
Jonathan Brown	ham.
Henry Meader	Gardiner.

The churches are situated, Three in Bowdoin & Lisbon, Two in Bowdoinham, and One in Gardiner.

I have not yet ascertained the number of members in each church; but the one to which I belong has 44.

GEORGE G. RUSSELL.

Correspondents.

As several communications have been received which have not been inserted, doubtless those who wrote them, would be glad to know the cause.

I have written to some, but to write to all would be too tedious. I take this method, therefore, to inform the people that the Informer is not designed for politicks, neither for disputes on religious subjects; but to state those things that are thought to be beneficial to help the christian on his journey towards Zion, and encourage the sinners to 'seek the Lord now while he may be

found." Some write that it is necessary to expose the errors of other denominations, in order to establish the doctrine which we believe. To this I answer. If we maintain the truth, error will consequently fall. It is again asked, to what society of people do you belong, if you will not contend with any denomination? I answer: The particular society to which I belong, is known by the name of Free-will-Baptist, and I firmly believe in the doctrine they profess to hold; but do not think this a sufficient reason for me to contend with other people, who believe differently. I never was witness to any good arising from religious disputes, but have known much hurt done; therefore, I believe in all cases, it is better omitted.

Accounts of revivals of religion among any denomination will be gladly received. Minutes of our Quarterly or Yearly-Meetings, new ones formed, churches added, exhortations to live godly, warnings to the wicked, or any subject either in prose or poetry that breathes the spirit of a humble christian, will be attended to.

EXTRACT.

The following strong, elevated and impressive language is the concluding passage of a

Sermon on the death of an aged Minister.

Will not an unfading crown of glory amply compensate the most painful sacrifices and self-denying exertions? If a green chaplet, a wreath of man's applause, was a powerful stimulus to a Greek or Roman, how should a Christian be excited to fight and run, that he may win a prize of infinite worth!" The sufferings of this present time," however severe, "are not worthy to be compared with the glory which shall be revealed in us." What are pain and sorrow to him, who before another day may be with Jesus in Paradise! What is poverty to him, who is soon to possess the riches of the universe? What is want to that man, who expects shortly to "be filled with all the fullness of God?" What are the contempt and reproach of the world to an heir of glory, who is soon to be crowned as a conqueror, and to sit upon a heavenly throne with his Redeemer and his God: Nay, what is death itself to that person, who has "an house not made with hands, eternal in the heavens," into which he will triumphantly enter, as soon as this earthly tabernacle is dissolved;—Let us all so believe and so live, that when we stand on the margin of eternity, we may adopt the language of the apostle, and say, "I have fought a

good fight, I have finished my course, I have kept the faith. Henceforth there is laid up for me a crown of righteousness, which the Lord the righteous Judge shall give me at that day.



(Extract.)

SIGNS OF A DYING OR DECAYING CHRISTIAN.

SIGN 1. When you are so indifferent to assemble, or frequent public worship, that you can attend or not attend, at your own pleasure.

2. When, in your most solemn worship, you are quickly weary, without any warrantable cause.

3. When few sermons will please you; either you like not the *matter*, or *manner*, or *man*, or *place*.

4. When you think you know enough.

5. When a small occasion will keep you from Christ's table, or communion with the church of God.

6. When you have usually no great mind to prayer.

7. When reading the holy scriptures is more burdensome than delightful.

8. When you are more inquisitive after novelties than wholesome doctrine.

9. When you are so little prepared for the solemn assem-

blics, that they come before you think of them, or long for them.

10. When you come to the assembly more for fear of the brethren's eye, than Christ's all piercing eye.

11. When you will rather betray the name of Christ Jesus, and the credit of his gospel by your silence, than appear for it to your own suffering and disparagement.

12. When at a small offence, you are usually so impatient, that you commit great sin.

13. When you are more careful to get the words of Christ's people, than the spirit of Christ's people; the *form* than the *power*.

14. When you are not much troubled at your own miscarriages, while they are kept from public view.

15. When you love *least* those christians that deal most faithfully with you, in the opening of your sores, and tendering you remedies.

16. When you pray more for afflictions being removed than sanctified.

17. When under God's calamity, you can neither find necessity nor excellency, to humble yourselves by fasting and prayer.

18. When the thought of your bosom lust, or any other sin, is more prevalent with you than pleasing God.

19. When you are very particular about the lesser matters of God's law, and very careless about the weightier.

20. When the Holy Spirit's help to the great work of mortification, seems not of absolute necessity to you.

21. When you are so ignorant of your spiritual standing, that you know not whether you grow or decay.

22. When great sins seem smaller, and small sins none at all.

23. When your tongue is frequent in complaining of lesser miseries, and silent in praising for greater mercies.

24. When your sense of the great worth of time is so small, that you are turned prodigal.

25. When a watchful care of a godly life, and a christian conversation, is more accidental than habitual,

26. When care for your body is usually most pleasant, and care for your soul usually most irksome.

27. When you are much a stranger to the practical part of meditation on the word and works of God.

28. When the thoughts of a dying Jesus, for your sins, little dissuade you from an unchristian conversation.

29. When you can remember past sins committed rather with liking than loathing.

30. When you can see spec-

tacles of mortality carrying to their long home, and be as practically unconcerned, as though yourselves were exempted from the like state of mortality.

31. When you find greater satisfaction in the company of the world than with the people of God.

My readers have doubtless observed, that several accounts of the recent reformation in Rhode-Island have been mentioned in the Informer. By the 2d No. of Elder Buzzell's Magazine, it appears that in about six months, 3000 persons in that region have professed faith in Christ.

In Weare, N. H. in the course of the late reformation about 60 have professed religion.

In Candia, N. H. about 50 members have been added to the church, and the work of reformation is gloriously spreading in Deerfield, a town adjoining.

Barrington, N. H. has four churches, all containing 317 members, as follows: 1st ch. 90. 2d. ch. 102. 3d. ch. 90. 4th. do. 35.

Ossipee, N. H. has 2 churches. The first containing 42 members. The second 24.

The church in Wakefield

N. H. contains 24 members:

The following churches
are in the state of Maine.

Churches.	No. of M.
Waterborough,	90
Montville,	1st. 79
do.	2d. 34
Cambden,	60
Sumner,	15
Danville & Minot,	32
Standish,	33
Lewiston,	42
Hebron,	75
Linconville,	101
Total,	561

Elder Ray Potter of Cranston, R. I. has received the right hand of fellowship with the Freewill-Baptist connection.

To Patrons.

I have the pleasure to inform my patrons, that I have had the accession of a new correspondent to write for the *Informer*, under the signature of W. C. C. Several numbers are already received, which will be published, one No. in each month. The subjects written upon, I consider to be important, and hope they will be read with attention, and be a means of doing much good. The first

No. is in this paper, beginning on the 36 page.

EDITOR.

Pride.

Pride is the leprosy of the soul, the bane of friendship, the plague of the earth, and detestation of heaven; it is the triumph of Lucifer, and Shibboleth of the infernal crew. It is a perfidious inmate, tyrannical and oppressive, and like a serpent when irritated, will wound itself.

D.

Rates of Postage for the *Informer*.

For any distance less than 100 miles, one cent; if over 100 miles, one and a half cts. The Postage must be paid by subscribers, at the Office where their papers are left.

EXTRACTS FROM PILGRIM'S PROGRESS.

"He that forgets his friend is ungrateful to him; but he that forgets his Saviour is unmerciful to himself.

He that lives in sin and looks for happiness hereafter, is like him that soweth cockle and thinks to fill his barn with wheat or barley."

DEATHS.

Mr. Amos Flanders of New-Chester has been called to part with all his children by death. The first died March 10, 1816, aged 10 days. The second, Jan. 28, 1821, aged 3 years and 5 months. The third, Feb. 6, 1821, aged 1 year and 8 months.

I attended the funeral of all the children, and at the funeral of the last child, we sang the following hymn, selected from the Christian Repository.

Dear Lord, in that great house
prepar'd

For ev'ry chosen one,

Hast thou a happy mansion
made

For this, my little son?

Yes; sleep, my babe, divinely
blest;

Thy Saviour calls thee home;
His kindness has prepar'd thy
rest;

His voice invites thee, 'come.'

The Lord who numbers every
hair,

Nor let a sparrow fall
Without his notice and his care,
Will ne'er neglect thy soul.

Thy anxious parents fain would
keep

Thee with them here below;
To lose thy cheerful smiles
they weep,

But yield to let thee go.

Farwell, dear babe, we part
with thee;

No longer is thy stay;
No more thy pains, thy misery;
But thine is endless day.

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and paying for one num-
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60 cents. If paid in six
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pers, to receive 1 of them
gratis. For 20, do. 5 do.

Those, sent by mail or
otherwise at the expense
of subscribers.

Any who wish to dis-
continue, must first pay
all arrearages.

A few sets of the first Vol.
of the Informer for sale at
this Office. *Price 60 Cents.*

POETRY.

I AM has sent me to you for to declare what he has done,
My errand is like angels who told the shepherds of the
SON;

And, if you will believe me, I have no other news to tell,
Than Jesus has di'd for you, to save you from the burning
hell.

2 Although I am a stranger, you've come to hear me preach
and pray—

I hope there is no danger in hearing what I have to say.
O Jesus, now stand by me, and take the fear of man away,
And let me feel thy Spirit to teach me what I ought to say.

3 'Tis true I have no wisdom to preach without my blessed Lord ;

Yet leaning on his bosom, I have instruction from his word.
I hope you'll not be drowsy while I do preach for Jesus' sake ;

Nor think I am too noisy, if I should keep you all awake.

4 O come now give attention, with humble pray'r wait on
the Lord,

While to you I do mention how Jesus gives a just reward.
The sinner will be driven down to the regions of despair—
The saints arrive in heaven, to dwell with Christ forever there.

5 'Tis time for old professors for to enquire where they are
bound,

Since none can enter heaven, but those who walk on holy
ground.

If you should be mistaken, your state, of all, would be the
worst ;

Your souls would be forsaken, and more than all, you would
be curs'd !

6 Has Christ one single soldier in all the congregation round.
Then rise, the cross now shoulder, and fight the battle on
the ground.

Fear not the face of mortals, who are but dust, and soon
decay ;

Whose breath lies in their nostrils, and soon will mingle
with their clay.

7 I have one blessed comfort to bear me up when troubles
come,

That soon my war'll be ended, and then my Lord will call
me home.

I shall arise and meet him, & then my warfare will be o'er,
And walk the golden streets, sing and praise my Lord for-
ever more.